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NATIONAL CATHOLIC WEEKLY REVIEW

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BENJAMIN L. MASSE

The faith at work in South Africa

JAMES ROGAN

London, 1955

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Juan D. Argentine June 1 the June 1 dispatches moves in th in secrecy, capitulated negotiation are still in apparently ing force o a trump ca June 23 to Governmen in return fo tably the c Catholic C control ove now someth His main h lion membe (CGT). A porters cou longed civil forces seem talk of a c relationship Vuletich, to of Perón's retired. Inte minded the 29 his "irrev

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Murky picture in Argentina

Juan D. Perón, still very much President of the Argentine Republic, is busy mending his fences after the June 16 debacle. Official censorship of foreign dispatches was lifted June 27, but behind-the-scene moves in the Argentine Government are still cloaked in secrecy. It is not yet certain that the Navy has capitulated and reports from Uruguay indicate that negotiations between the Government and the Navy are still in progress. With nine Argentine warships apparently still absent from their bases, with a landing force of 10,000 Marines, the Navy may still hold a trump card or two. Perón's entire Cabinet resigned June 23 to give him a free hand in reorganizing the Government. The concessions he seems to have made in return for Army support during the uprising, notably the cessation of the unprovoked feud with the Catholic Church and the yielding to the Army of control over the state police, indicate that Perón is now something less than the big boss of Argentina. His main bargaining strength still lies in the 6 million members of the General Confederation of Labor (CGT). A walkout organized by Perón's labor supporters could paralyze the country and lead to prolonged civil war. For the moment, however, anti-Perón forces seem to have made important gains. There is talk of a concordat with the Holy See to regulate relationships between Church and State. Eduardo Vuletich, top man in the CGT and rabid supporter of Perón's anti-Church campaign, is said to have retired. Interior Minister Angel Borlenghi, who masterminded the attack on the Church, announced on June 29 his "irrevocable resignation."

... Communist angle

For many Americans the Communist party line on the revolt against Perón may throw some new light on affairs in Argentina. Soviet radio broadcasts blamed the uprising on naval officers with friendly ties to the U. S. Army and to the "U. S. Office of Naval Intelligence." The Yugoslav press and radio, equally sympathetic to Perón, accused American businessmen of having had a hand in the revolt. Cardinal Spellman and the Vatican were also said to be implicated. Though it is possible to interpret this slanderous nonsense as being more anti-Catholic and anti-American than pro-Perón, informed Americans do not discount the possibility of a secret link between Perón and the Communists. Some U. S. labor leaders have long suspected an understanding of some sort between Perón and the Argentine Communist party, and it will take more than Perón's charge that Communists staged the church burnings to convince them otherwise. Writing in the N. Y. *Herald Tribune* for June 28, Daniel James said that few Americans suspect the extent of Red infiltration in Argentine life. He openly charges that Interior Minister Angel Borlenghi is the leader of a left-wing grouping in the Government "which includes at least three Communist cells." The Secretariat of Political Affairs, a favorite Red nesting place,

CURRENT COMMENT

is said to have 16 prominent Communists on the payroll. One of them, according to Mr. James, a certain Rodolfo Puiggrós, ghosts many of Perón's speeches. Perhaps the American press should take more seriously the statement issued by the rebels from their exile in Uruguay that the purpose of the uprising was to counter the growing Communist menace in Argentina.

New Swiss move on Jesuits

In Switzerland, says the *Statesman's Yearbook*, 1954, "there is complete and absolute liberty of conscience and creed." It goes on to say: "The Society of Jesus and its affiliated societies cannot be received in any part of Switzerland; all functions clerical and scholastic are forbidden to its members . . . The foundation of new convents or religious orders is forbidden." The contradiction between these two statements seems to have escaped the year-book writer. But the anomaly behind them is not escaping the people of Switzerland. The anti-Jesuit ban and similar anti-Catholic legislation were largely born of post-Reformation strife that, in 1846, culminated in civil war (see "Swiss weigh anti-Jesuit ban," AM. 2/20/54). But many, perhaps most, Swiss feel that such restrictions and discriminations have no place in today's world. The present session of the Federal Parliament, which opened June 6, has seen the most successful move so far to repeal them. On June 23 the 44-member upper house, the Council of States, unanimously accepted a motion to repeal the obnoxious clauses of the Constitution. The motion now awaits action by the lower house (National Council) and the Cabinet, and ultimately a popular referendum.

Major papal statement on movies

More than 3,000 delegates to the International Film Congress at Rome, including many U. S. representatives, heard the Pope deliver on June 21 his first major statement on the opportunities and responsibilities of the motion-picture industry. His Holiness revealed his "piercing anxiety" over the effect the movies have on the billions of souls who see them every year. (He estimated that 12 billion people had seen movies in 1954.) Such a stupendous mass medium cannot but have "a wide and deep influence

. . . make an empty show of moralizing, but more than makes up for this lack by positive work, which, as circumstances demand, instructs, delights, diffuses genuine and noble joy and pleasure, and cuts every approach to boredom. It is at once light and profound, imaginative and real.

Discrimination in employment

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Editor-in-Chief: ROBERT C. HARTNETT

Managing Editor: CHARLES KEENAN

Literary Editor: HAROLD C. GARDINER

Associate Editors: JOHN LAFARGE, BENJAMIN L. MASSE,
VINCENT S. KEARNEY, GORDON GEORGE, ROBERT A. GRAHAM,
THURSTON N. DAVIS

Contributing Editors: ALLAN P. FARRELL, WILFRID PARSONS
Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer: JOSEPH F. MACFARLANE

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Wheat farmers approve controls

New hope for the mentally ill

For centuries the doctors of India have used "snake root"—the root of a plant called *rauwolfia*—to treat a wide variety of diseases, including mental disorders. Western scientists failed to take the native remedy very seriously, but now it seems that reserpine, the drug extract from snake root, may become the most dramatic of the new miracle drugs. Some medical authorities believe that reserpine, along with a new synthetic drug called chlorpromazine, will revolution-

Not-to-be-r

Radio and television of the Commonwealth of Massachusetts has some to remember. S.J., professor who got Sunday Hour, is working on the may be he "Christian Hour, whose early attraction Sundays at is the topic discussed in "The Politics" July 2, July 31. . . . August is Paul Post and The Georgetown as the recipient of the United in which the President's successful titled "The tell the story and how the year. . . . T at 3:00 P. Hint of an Fools, George and Roger

ize the treatment of mental illness. Results, so far, have been amazing. On May 17, Dr. Nathan Kline, research director at Rockland State Hospital, Orangeburg, N. Y., gave an account of the new drugs to a Senate Appropriations subcommittee. Of 200 psychotic women treated by Dr. Kline, 44 were discharged from the hospital within 6 months. They had been practically hopeless cases. Eighty-six per cent of the patients treated showed some degree of improvement. There were some relapses, but 78 per cent of the cases maintained improvement when administration of the drugs ceased. Some authorities think that the new drugs will halve the present patient load in mental hospitals and greatly reduce the necessity for the more drastic methods of restraint and seclusion. The new drugs calm the patient without inducing the lethargy caused by the barbiturates. The patient then becomes amenable to psychological therapy. Doctors still have much to learn about the drugs, and research continues. Already this research is paying rich dividends in alleviation of suffering. Eventually it should more than pay its way by cutting into the \$1 billion the taxpayer puts up each year for the mentally ill in America.

Not-to-be-missed on radio and TV

Radio and Television *Highlights*, quarterly publication of the National Council of Catholic Men (1312 Massachusetts Ave., Washington 5, D. C., \$1 per 100), has some announcements our readers will want to remember. One is that Rev. Laurence C. McHugh, S.J., professor of ethics at Georgetown University, who got such a good response last year on the Catholic Hour, is speaking over ABC's national radio network on the five Sundays of July. Fr. McHugh, who may be heard at 11:35 A. M., EDT, has chosen "Christian Marriage" as his topic. . . . The Catholic Hour, whose summer programs this year are particularly attractive, is broadcast over NBC's radio network Sundays at 2:00 P. M., EDT. "Science and Religion" is the topic for July. Listeners will hear "Automation" discussed July 10, "Psychiatry" July 17, "Nuclear Physics" July 24 and "The Integration of the Sciences" July 31. . . . Host on the same program during August is Paul Hume, music critic of the Washington *Post* and *Times Herald*. He is professor of music at Georgetown University, but is perhaps better known as the recipient of a famous letter from a President of the United States, written in response to a column in which Mr. Hume criticized the singing of that President's daughter. Mr. Hume conducted a very successful Catholic Hour program back in 1951, entitled "The Church and Music." This year he will tell the story of the varying forms of sacred music and how they fit the changing moods of the liturgical year. . . . The August Catholic Hour on TV—Sundays at 3:00 P. M., EDT—will present Graham Greene's *Hint of an Explanation*, Charles Brady's *Stage of Fools*, Georges Bernanos' *Diary of a Country Priest* and Roger van Aerde's *Cain*.

SOUR NOTE FROM SHOSTAKOVICH

There was quite a stir in New York back in 1949 when the Soviet composer Dimitry Shostakovich visited the city to attend a peace rally. This was the notorious meeting organized by the Red fringe and given the high-sounding title (translated back from the Russian) of the All-American Congress of Men of Learning and Culture in Defense of Peace.

Shostakovich was everywhere the center of attention—a genuine artist, presumably a reluctant political propagandist, hardly at home in the company he had to keep. Called at times, like every Soviet artist, to be a drudge on a cultural production line, he too has seen the kite of his career soar or fall according to the prevailing winds of the day.

The year 1949 seems a long way off, so it was with some surprise that I found in the May 31, 1955 issue of the children's newspaper *Pionerskaya Pravda* bitter memories of that visit, recounted by Shostakovich for the benefit of Soviet children. The title of the piece was "The Fate of the Negro John."

Shostakovich remarks that on a pleasant Sunday he went sight-seeing around New York and wound up in the "workers' quarters." He was struck by the number of children on the streets—workers' children. In the dust and dirt the boy bootblacks were at work.

From a distance a Negro lad beckoned the composer. Shostakovich went up to the lad and found him dressed literally in rags. The boy timidly asked if the gentleman wanted a shine. The timidity, said Shostakovich, came from long experience, because "he knew that one word too much might earn him a rough beating, for he was black, and in the United States the Negroes do not have human rights." The lad's fear and distrust disappeared when he found the visitors were from the Soviet Union.

"What is your name?" asked Shostakovich.

"John. John from Harlem. And Yours, Mister?"

"Do you earn much, John?"

"No, Sir," answered the lad sadly. "Every day I have to pay the boss a lot of money. He doesn't ask how much I make, so that some days I owe him more than I have earned, and he punishes me. In good weather not many want their shoes shined, and in bad it's so easy to get sick."

"I'll bet you would like to be studying, John."

"Oh, yes, sir," sighed the boy. He bent his arm, showing his strong muscles. "I'll bet I could be a boatswain."

Shostakovich then drew the moral of this tale for his Soviet child-audience. I began to think, he said, that if John were in the Soviet Union, he would certainly become not merely a boatswain, but a ship captain, a steel worker, a teacher, an engineer.

Such are the variations on the theme of American life that Shostakovich is playing for the Soviet youth of today.

MAURICE F. MEYERS

Fr. Meyers, S.J., lectures at the Institute of Contemporary Russian Studies, Fordham University.

WASHINGTON FRONT

Rights of the State Department over issuing passports have come up for judicial decision in three instances in recent weeks: two in the U. S. Court of Appeals, one in Federal District Court.

The first case involved the appeal of Dr. Otto Nathan for a hearing by the Department. This hearing was ordered by the Court of Appeals, but rather than conform, the Department granted the passport after two and a half years' delay! The second case was that of Max Schachtman, a former Trotskyite, and was remanded by the same court to the District Court, "for further proceedings not inconsistent with this opinion." The third case came up on June 29, when Judge Burnita Matthews in District Court, in conformity with these previous decisions, ordered the department to grant Dr. Clark H. Foreman a hearing.

All of these cases involved charges of disloyalty, and were settled under the Fourteenth Amendment, which says, among other things, that "no person shall be deprived of . . . liberty without due process of law." The liberty in these cases was freedom to travel, under certain due restrictions, and to be heard with due process in case this freedom is denied. A further right claimed by the appellants, to be confronted by their accusers, was not decided upon for the time.

The second of the cases was no doubt the most interesting. The decision was unanimous, and was delivered by Judge Charles B. Fahy, with a concurring opinion by Chief Judge Henry W. Edgerton. It seems destined to make judicial history. In fact, passport law is not very voluminous, for the reason that, prior to World War I, passports were not required by us, nor demanded by others. They were used mostly by those traveling in remote regions, and then as a card of identity. This was also the case for some years between the wars. For a score of years, the Passport Division was presided over by Mrs. Ruth B. Shipley, an imperious person whom few dared to cross, and with whom I tangled more than once.

The Schachtman case arose because he belonged to an organization on the Attorney General's list of subversives. His hearing and the department's decision were found by Judge Fahy to contain such irregularities that they constituted a denial of substantive, not merely procedural, due process. Association with the Attorney General's list was declared irrelevant, and Judge Edgerton further pointed out that anyway the list applied only to Government employees, not to passports.

This last is important, for already the list is being extended to apply to workers in industry, and we may expect a flood of new appeals regarding not only the list's application but its extension.

WILFRID PARSONS

UNDERSCORINGS

The Court of Common Pleas of Allegheny County, Penn. ruled June 25 that the use of public funds for support of orphans is not church aid. Eight Catholic institutions were involved in the court action brought to prevent the use of tax funds for the support of children in orphanages sponsored by religious groups. The ruling holds that such support does not conflict with the principle of separation of Church and State.

► St. John's University, Collegeville, Minn., announces a series of workshops for clergymen of all faiths on "Pastoral Care and Psychotherapy," Aug. 1-5, 8-12, 16-20. Seventeen widely known authorities in the field of psychology and psychiatry, including Dr. Francis J. Braceland, president-elect of the American Psychiatric Association, and Dr. Kenneth E. Appel, president of the American Board of Psychiatry and Neurology, will conduct the mental-health workshops. Among the pastoral problems to be discussed are punishment in home and school, symptoms of mental illness, alcoholism, sex deviations, scruples.

► The changing attitude of science toward the supernatural and miracles was noted by Dr. John Brobeck, professor of physiology of the University of Pennsylvania, in an address on June 27 at Toronto to the Christian Medical Fellowship of Great Britain. The meeting was held in conjunction with the Canadian and British Medical Associations. Increasing doubt that the scientific method and scientific laws could explain everything has led to the change. "The one factor that can account for the miracles," Dr. Brobeck told the gathering, "is a source of energy unknown to the scientific system. In the Bible it is known as the word of God."

► Msgr. Felice Pirozzi, counselor in the Vatican's Secretariat of State, will replace Msgr. Giuseppe Sensi as permanent observer to the United Nations Educational, Scientific and Cultural Organization (Unesco) in Paris. Msgr. Sensi, recently named Titular Archbishop of Sardi, will go to Costa Rica as Papal Nuncio.

► The Catholic Institute for Social-Ecclesiastical Research is offering a prize of \$5,000 for the best essay of at least 50,000 words on the population problem of economically underdeveloped countries. The contest is open to all. For further details write Prof. G. H. L. Zeegers, 28-30 Paul Gabrielstraat, The Hague, Netherlands.

► Thousands of diabetics across the country will welcome *The Diabetic's Cookbook*, containing over 250 recipes for food that they can eat and enjoy. The book, published by the Medical Arts Foundation, a nonprofit, charitable organization dedicated to the improvement of public health, will sell for \$6.50. Address inquiries to 1603 Oakdale Street, Houston 4, Texas.

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After San Francisco

Looking back at the UN's tenth-anniversary celebration, one has the impression that the colorful activities in San Francisco's Opera House were overshadowed by the approaching meeting of the Big Four in Geneva. Even the delegates seemed to feel that what Messrs. Dulles, Molotov, Macmillan and Pinay said to one another in private was much more important for world peace, as well as for the survival of the UN itself, than all the oratory before the Assembly. If they quitted San Francisco nourishing tender hopes of happier times, the reason was not that they had recaptured the buoyant spirit of the UN's founding, but that a *modus vivendi* among the Big Four seemed closer than at any time during the last eight, tension-packed years.

Not that the participants in the UN festivities were an inexperienced, credulous group of men. On the contrary, most of them had come to know Communist perfidy at first hand. They remembered only too well the Soviet invasion of Iran, the deadening vetoes in the Security Council, the sabotaging of atomic controls and disarmament. Still fresh in their memories was the historic day in 1950 when, the Soviet delegate being absent, the Security Council was able to take a stand against Communist aggression in Korea. Perhaps that was why, as one well-informed commentator noted, the delegates gave their loudest applause to Harry Truman.

No, the men who gathered for the UN's anniversary were not naive or gullible. If they had come indulging illusions, Molotov's mendacious history of the cold war, related to the delegates the same day Soviet jets shot down a U. S. Navy plane over international waters in the Bering Sea, would have brought them sharply back to reality. They were not taken in by the smiling Molotov mouthing bromides.

Nevertheless, the delegates felt compelled to hope—probably because their anxious peoples insist on hoping—that in the latest and most pretentious phase of their pseudo-peace campaign the Soviet leaders are making a virtue of necessity.

Perhaps, the delegates told themselves, Moscow is at last resigned to free-world unity and rearmament. Perhaps prodigious efforts to outstrip the United States in air power and nuclear weapons have dangerously strained the Soviet economy. Perhaps the Communists need time to digest their conquests. Perhaps the heirs of Stalin have not yet consolidated their power. Perhaps, perhaps, perhaps. . . . Whatever the reason for the Communist maneuvers, many of the delegates dared to dream that something might after all come out of Geneva.

It is this feeling of hope, widespread abroad and not entirely absent here, that makes the Geneva meeting such a perilous gamble. Soviet propagandists are busy persuading the world that Moscow's recent friendly gestures demand concessions from our side. There is some evidence that such concessions are

EDITORIALS

being considered. Last week rumors flew through Western capitals that Washington was now willing to buy the "realistic" French proposal for a European security pact. Since a deal of that kind would recognize, *de facto*, the present territorial division of Europe, one wonders how it can be reconciled with the Administration's campaign talk about liberating the satellites.

Though no detailed decisions will be made at Geneva, the broad policies adopted there will determine the course of future events. As the President departs on his delicate mission, he has a right to expect the prayerful support of all of us.

Nehru visits Moscow

Every so often India's Prime Minister Nehru succeeds in trying the patience even of those willing to give his country's foreign policies a measure of understanding. Mr. Nehru is certainly privileged to try to act as a go-between in the cold war. Unfortunately, the joint statement issued by himself and Soviet Prime Minister Nikolai A. Bulganin on June 23, at the close of his Moscow visit, comes close to putting India on the side of the Communist bloc.

It is difficult to put any other interpretation on the joint communiqué. Mr. Nehru's unqualified acceptance of the Soviet disarmament plan as a "substantial contribution to world peace" is a mystery to anyone who has studied the Russian proposals and analyzed how cleverly they are designed to weaken the West. His attitude toward Formosa and the seating of Red China's representatives in the UN is, of course, old hat. At the same time, that the Indian Prime Minister should publicly associate his views with those of Mr. Bulganin seems to remove India from the neutralist camp.

Further evidence of this came on June 28 when Mr. Nehru arrived in Vienna. There he remarked that he had observed no signs of an Iron Curtain in Russia. This observation prompts us to agree with the N. Y. Times comment on June 24 that he apparently left "part of his common sense" in Moscow.

Mr. Nehru seems to have swallowed the Kremlin co-existence theories hook, line and sinker. He might profitably read a series of anonymous articles on Indian foreign policy which appeared during the early months of this year in the *Eastern Economist*. Said this New Delhi weekly:

To the Communist, peaceful coexistence means the temporary relinquishment of war or violence

when expediency suggests that revolutionary aims can be better promoted by an appearance of peace.

To the countries of the free world, on the other hand, peaceful coexistence means concentration on cultivating one's own garden, getting on with the job of creating material and spiritual conditions in which individual citizens can enjoy a better life and letting other people in other countries solve their problems in their own way.

To us, as to the editors of the *Eastern Economist*, the difference between these two approaches to coexistence is irreconcilable. We might be forgiven, therefore, if we become a little riled over Mr. Nehru's obvious espousal of the Communist cause.

Right to travel

The right to travel abroad is a "natural right" that is guaranteed by the Fifth Amendment and may not be abridged by the Government without "due process of law." That was the heart of a decision handed down June 24 by the U. S. Court of Appeals for the District of Columbia Circuit. The case was that of Max Schachtman, chairman of the Independent Socialist League, appealing against denial of a passport to him by the State Department.

Judge Charles Fahy, in an opinion in which Chief Judge Henry W. Edgerton and Judge George T. Washington concurred, said that Mr. Schachtman had not been accorded the required due process. The chief judge wrote a separate concurrence.

Mr. Schachtman applied three and a half years ago for a passport to travel to Europe on the business of the ISL. In subsequent correspondence, the department informed Mr. Schachtman that while the league was anti-Communist, it would not be in the best interests of the United States to grant him a passport, since the ISL was among the organizations listed by the Attorney General as subversive. Mr. Schachtman, the court noted, had spent nearly six years protesting this listing and trying vainly to get a hearing on it.

The power to issue or withhold a passport is vested in the Secretary of State, to be exercised under regulations laid down by Congress and the President. Present regulations forbid any citizen to enter or leave the United States unless he bears a valid passport. Denial of a passport by the State Department makes it impossible to leave the country legally.

Withholding a passport, said Judge Fahy, is therefore no longer "a purely political matter." If it were, the courts would leave it to the discretion of the Executive. The denial of a passport

... causes a deprivation of liberty that a citizen would otherwise have. The right to travel ... is a natural right subject to the rights of others and to reasonable regulation under the law. A restraint imposed by the Government of the United States on this liberty, therefore, must conform with [the due-process clause of the Fifth Amendment].

The court found no such conformity here.

Judge Fahy's position seems to us morally, as well as legally, sound. It is close to that taken by Pope Pius XII in regard to migration in his Christmas Eve address of 1952. The judge recognizes that the right to travel is subject "to reasonable regulation under law." But his opinion makes it clear that the regulation must be *reasonable*. The Pope regretted that

... the natural right of the individual to be unhampered in immigration or emigration is not recognized or, in practice, is nullified under the pretext of a common good which is falsely understood or falsely applied, but sanctioned and made mandatory by legislative or administrative measures.

Judge Fahy rightly recognizes the demands of the common good. He merely insists that this criterion be justly and constitutionally applied.

September is coming

Right now school doors are locked tight and anyone with an ounce of sense is out at the ball game or heading for the beach. So it's an odd time to write an editorial on how to study. But time flies. Labor Day will be here in a few short weeks. And then—school starts up again. With apologies all around for mentioning the matter now, here are a few suggestions on how to be a star pupil come September.

Next fall a "how-to-study" booklet will be printed and distributed by the N. Y. State Education Department. Dr. Francis J. Daly, director of pupil personnel services, has given the press a brief rundown on some of the important points which will appear in the brochure. We think these tips worth passing along as vacation reading for young scholars.

"A surprising number of boys and girls," says Dr. Daly, "simply do not know how to study." He suggests that a student should keep physically fit, avoid eye-strain and mental fatigue, and get about eight hours of sleep a night. He or she should make a study-time budget. That means having a schedule and sticking to it. When an emergency occurs, don't get into a "dither." Just get back on schedule as soon as possible. Study in a quiet place.

Don't worry too much about exams, but all the same prepare for them well in advance. Don't cram. Take clear, legible notes to use when you review. How is your memory? Why not learn some of the techniques for strengthening it? Learn how to use the school library, too. Librarians are most happy to explain its mysteries to anyone who asks. Practise writing. Get so that you can express yourself clearly, briefly and accurately. Buy or borrow a dictionary.

Finally, do you really know how to read? How fast can you read? Do you remember it all afterwards? Ever tested yourself? Why not find out from a reading expert how you rate as a reader? If that's your trouble, a remedial reading course might be just the thing you have been looking for. They give reading courses in the summer.

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Natural-gas prices: regulated or free?

Benjamin L. Masse

WITHIN THE NEXT FEW WEEKS Congress is scheduled to decide the bitter, 20-year old controversy over the pricing of natural gas. Unlike most protracted controversies, this one has not mellowed with age. On the contrary, like good cheese, it has grown sharper with the passing of time. The reason is that over the past two decades, and more especially since the end of the war, the number of producers and consumers of natural gas has grown enormously. Thus the financial stakes are very much higher today than they were when Congress passed the Natural Gas Act of 1938. With some 4,365 companies producing gas for interstate sale to some 60 million consumers, the pressures on Washington are nothing short of terrific. Hundreds of millions of dollars are involved.

What is the fighting all about?

It is not about the method of pricing natural gas to the ultimate consumer. No one questions that local utilities, which buy gas from interstate pipelines and bring it into homes and business establishments, should be regulated by local or State authorities. They are clearly monopolies, like the local water works or electric power plant, and hence are natural candidates for public regulation.

Neither is there much dispute any more about the prices which pipeline companies charge local utilities. The Federal Power Commission has been successfully regulating these prices for nearly 20 years.

Nor is the controversy concerned with sales of natural gas made within the borders of the various States. Such sales are beyond the jurisdiction of the Federal Government.

THE INDEPENDENT PRODUCERS

The fighting has to do solely with the method of pricing the gas which the so-called independent producers sell to interstate pipelines. These independents, which produce but do not transport gas, insist that the price of their product should be determined by competition. Some pipeline companies, notably those which supply part of their needs from their own fields, agree with them. On the other hand, most of the people charged with protecting the interests of consumers advocate Government regulation. It is scarcely necessary to add that both sides in this controversy claim to have the well-being of consumers at heart.

Before examining the arguments pro and con, it may be helpful to take a closer look at the independent producers. As was mentioned above, there

are 4,365 companies producing natural gas for sale in interstate commerce. The vast majority of these firms are so small, however, that it is no insult to them to term their sales insignificant. According to FPC figures, 3,736 producers, or 85 per cent of all producers, together furnished only 2.1 per cent of the gas sold to pipelines in 1953. At the other end of the scale, 174 companies sold more than 90 per cent of all the gas the pipelines bought. The five largest producers accounted for 27 per cent of the total sales.

These big gas producers, or, more correctly, their parent companies, are well-known to the general public. They are the nation's major oil companies—Standard Oil of New Jersey, Phillips Petroleum, Shell Oil, Standard Oil of Indiana and Socony Vacuum.

Why are these companies opposed to Federal regulation?

ARGUMENTS AGAINST REGULATION

They argue, in the first place, that regulation of gas prices at the wellhead, or in the field, is unnecessary because, with so many companies in the business, competition can be relied on to ensure fair prices to consumers. They insist that this is the American way, the same way the country follows in pricing other natural resources, such as coal, oil, lead and copper.

The producers contend, furthermore, that regulation would be impractical and extremely expensive. They point to the large number of producers, all of whom would have to file rates and other data with FPC, and whose costs of exploration and production, which the regulating agency would have to take into account in fixing prices, vary considerably.

Finally, producers warn of the consequences which may be expected to follow from Government regulation. In their 1954 report to stockholders, the directors of Jersey Standard note that Federal regulation "could retard development of the natural-gas industry in the United States and reduce supplies of this fuel to industrial and private consumers." Regulation would, in other words, destroy the industry's incentive to search for new sources of supply. In the long run, dwindling supplies of gas would affect consumers adversely. They would, so the argument goes, pay more for gas under regulation than under competition. Other producers have openly warned that regulation would lead them to abandon the interstate market for more profitable operations within the borders of the producing States.

FOR REGULATION

Spokesmen for consumer interests base their case chiefly on the contention that at the producing end of the gas business no real competition exists or, in the nature of things, can exist. Pipelines involve tremendous expense, costing, in the case of large-diameter lines, from \$40,000 to \$100,000 a mile to construct. Before they are laid down, their owners must be assured of a large and long-time supply of gas. That is why contracts between pipelines and producers generally run for 20 years or more. Once a pipeline has been built to a field, it is at the mercy of those who own the gas reserves there. Its owners cannot shop around for better prices among 4,000-odd producers because few of them have wells adjacent to the pipeline. Anyway, most of these producers, as we have seen, are tiny operators with insignificant amounts of gas to sell.

This inability to shop around among various producers is the cardinal fact, say the consumer spokesmen, which differentiates gas from other unregulated natural resources. *Gas can be transported in only one way—by pipeline.* It cannot, like oil or coal, be brought in by ship, or moved by truck or rail to the point of ultimate consumption. So the pipeline companies which distribute the gas are bound to one supplier, or to a group of suppliers producing in one geographical locality. The terminus of the pipeline determines who the supplier must be.

With gas in short supply today, and likely to remain so, consumer spokesmen argue that competition among producers to attract pipeline companies is completely nonexistent. The only competition in the gas industry, they maintain, is competition among pipelines seeking a supply of gas. But in view of the supply-demand situation, that kind of competition can have but one effect—an increase in the price of gas.

The producers are well aware of this. That explains why in their long-term contracts with pipelines they insist on escalator clauses of one kind or another. One such clause, the "favored nation" clause, obliges pipelines to pay a producer, regardless of the figure stipulated in the contract, the highest price they pay to any of their other suppliers.

During the hearings conducted last month by the Senate Interstate and Foreign Commerce Committee, an economist for Standard Oil of Indiana disparaged the immobility of pipelines as a factor inhibiting competition among producers. He argued that pipeline companies can tap alternative sources of supplies by interconnections with other pipelines. Actually, say the consumer spokesmen, pipelines buy little gas from one another, and even when they do, the buyer has no voice in the price which the seller originally paid the independent producer.

With the other anti-regulation arguments, the consumer spokesmen are not much concerned. They do not seem to take very seriously threats to withhold gas from interstate commerce, or to abandon the

search for new sources of gas. The big market for gas is not in Texas, Louisiana, Kansas and Oklahoma—the major gas-producing States—but in the East and Middle West and on the Pacific Coast. The proponents of regulation are fairly certain that the big gas producers are not capable of the financial self-denial required to forgo their most profitable markets in the North in favor of relatively piddling sales in the Southwest.

For the same reason they feel that the search for gas will continue. Under FPC rules allowing a fair profit over and above all costs, including exploration costs, the search for gas will still be reasonably remunerative. (The pipeline companies have done very well for themselves under FPC regulation.) Anyway, natural gas is generally found mixed with oil. So long as the big oil companies continue their ceaseless hunt for new sources of crude, they will automatically continue the search for gas.

As for the administrative difficulties of regulation, these are certainly not insurmountable. Much of the difficulty would be removed if Congress would exempt from the rules of the Federal Power Commission the 85 per cent of the firms which produce only a tiny part of the gas in interstate commerce. Sen. Paul Douglas introduced a bill on May 11 which would remove from Federal regulation all producers whose sales in interstate commerce for resale do not aggregate two billion cubic feet of gas a year. This would exempt from control all but about 175 producers.

THREE BILLS

The legislative fight revolves chiefly around three bills—the Fulbright bill and its companion in the House, the Harris bill, and the Douglas bill. The Douglas bill reaffirms the decision of the Supreme Court in the Phillips Petroleum case. That was the key 1954 decision which held that independent producers selling to interstate pipelines are subject to regulation by the Federal Power Commission. The Fulbright-Harris bill exempts the independent producers from *direct* FPC regulation but provides for a kind of indirect control. The bill places the onus of keeping prices at the wellhead within bounds on the interstate pipelines, which in turn are subject to direct FPC regulation.

Consumer spokesmen oppose the Fulbright-Harris compromise on the ground that it is inadequate to protect the public interest. So do the local gas utilities. The rest of the industry, including the pipelines, are supporting these bills.

Ultimately, since the vote in Congress promises to be close, the decision may well rest with the President. In 1950, President Truman vetoed the Kerr bill, which would have exempted the independent producers from Federal regulation. What will Mr. Eisenhower do if Congress approves the Fulbright-Harris bill? Some of his advisers, conscious of the voting power of Northern gas consumers, are reported to

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be urging a veto. On the other hand, a leading New York daily observed recently that the oil and gas interests were heavy contributors to the President's 1952 campaign fund. If Mr. Eisenhower follows the advice of his Cabinet Committee on Energy Supplies and Resources, his decision seems a foregone conclusion. Last February this committee, though recognizing the need of some Federal control over wellhead prices to protect consumers, recommended that the independent producers be exempted from FPC regulation. The oil and gas interests seem confident that if the Fulbright-Harris bill can be steered through Congress, the President will not veto it.

From a moral standpoint, the controversy largely hinges on the effectiveness of competition as a regulator of the price of gas at the wellhead. If the reader feels, after studying the facts, that competition cannot be counted on to assure reasonable prices to consumers, he should logically, it seems to me, support Government regulation. If, to pursue the question further, he does not believe that the type of indirect control provided for in the Fulbright-Harris bill is likely to succeed, he is then left with no alternative except to support regulation of producers by the Federal Power Commission. For whatever it's worth, at the present stage of his inquiry this writer inclines to the opinion that only Federal regulation of gas prices at the wellhead can do the job.

The faith at work in South Africa

James Rogan

WHEN WE FIRST CAME to Durban two years ago, Grace and I were invited to join the Kolbe Association, a group of Catholic business and professional people who are trying to work out the implications of their faith in the Union of South Africa. Named after the late Msgr. F. C. Kolbe, who is regarded as the country's greatest convert and apologist for the church, the association has branches in Johannesburg, Cape Town, Pretoria, Maritzburg and Durban.

CENTER MEETINGS

Meetings of the Durban center are held in the warm, informal atmosphere provided by the home of Archbishop Denis E. Hurley, O.M.I. Attendance may

Mr. Rogan was formerly on the staff of the Shield, monthly organ of the Catholic Students' Mission Crusade, and lectured in the Grail Mission School, Loveland, Ohio. He was invited to South Africa, with his wife, Grace, by Archbishop Hurley of Durban to help the lay apostolate there.

vary from twenty to the sixty members and guests who overflowed the lounge, hallway and dining room when the poet Roy Campbell, one of Natal's favorite sons, came to lecture about Spain in March, 1954.

Members meet on the first and third Wednesdays of each month from 8 to 10 P.M. At 10, after the closing prayer by the archbishop, a buffet tea is served and the discussion continues in the dining room. Here the guests and members have an opportunity to become better acquainted.

During the first half of 1954 Archbishop Hurley gave a series of lectures on philosophy, alternating with guest speakers who were chosen for specific subjects. The chairman, Dr. James Raftery, an orthopedic specialist in the city, led the discussion after each lecture. Since there is no Catholic university in South Africa, the value and importance of these philosophy lectures cannot be overestimated. With years of experience as a seminary professor, Archbishop Hurley brings to his subject an enviable clarity and depth of perception. His carefully mimeographed notes, which are distributed to everyone, provide ready reference material and are a springboard for the discussions. The guest lecturers also gave generously of their time and talents.

Some time after we were accepted as members, Grace and I were asked to speak about the lay apostolic movements in the United States. We pointed out that as the different lay groups developed, they have found the key to their meaning in the worship of the Church. To the extent that they have centered their work in the Church's life by making the Holy Sacrifice of the Mass the most important reality of each day they have built on the rock that is Christ. We described some of the lay apostolic centers and mentioned *Commonweal*, *Today*, *Integrity* and *Jubilee* as vigorous, informed and intelligent lay-edited publications.

The Kolbe members were particularly interested in the United States student movements because the Durban center is always on the lookout for members among undergraduates at the University of Natal.

REGIONAL CONFERENCE

During July a national winter school takes the place of the local meetings. In 1953 it was held in Johannesburg and considered at great length the problem of human relations in South Africa. Bishops and priests, religious and laity, colored and white, from the Union and Basutoland met at the Dominican convent in Boksburg to thresh out the implications and applications of the Christian spirit in racial matters. We could attend only one of the meetings on the last day. Despite good will on all sides, one could see mirrored on a small scale the widening gulf between black and white which is inevitable under present South African policies.

Last year it was not possible to hold a national meeting, so Durban members suggested a one-day regional conference with the Maritzburg center. The

suggestion was welcomed on both sides. When Grace and I were asked to help in drawing up the program, we suggested as a theme "The Mission of Professional People," from an address of Pius XII to university graduates (reprinted in the *Catholic Mind* for August, 1953).

After several meetings with Pat Sinclair, the Durban secretary, and Eileen Hurley, chairman of the Maritzburg center, the agenda took shape. We were impressed by the prompt, generous and practical response from all who were asked to participate. The general reaction was, "Just tell me what you want me to do." It couldn't have been better in Yankee-land. The conference was set for Sunday, July 25, at Inchanga Mission, halfway between Durban and Maritzburg.

Durban members met at Field and West Streets, one of the city's main crossroads, after the 7 o'clock Mass at Emmanuel Cathedral. Those who needed transport were shared among those who had cars. A party of five Indian teachers rode with Archbishop Hurley, and the caravan left on schedule with thirty members and guests.

All but a few latecomers from both centers arrived in time for the opening session at 10:30 A.M. This was devoted to "The Mission of Everyman," and considered the responsibility of every Catholic to do what he can in bringing Christ to the world and the world to Christ. It also related the points in the Holy Father's message to the contemporary South African scene.

RELIGION AT WORK

Following the morning tea, a panel of speakers discussed "The Meaning and Responsibilities of One's Profession." It was a stimulating experience to hear five mature, purposeful Catholic lay people, three of them converts, explain simply and concisely the relationship between their faith and their work.

For example, Mrs. S. M. King, a lecturer in English at the University of Natal, stressed the need for university students in a multiracial society to learn of other cultures and other ways of living besides their own. So many Catholics, she said, did not try enough to understand people of other races.

In describing the physician as a "completely trusted" person, Dr. Lillian Raftery, one of the few women gynecologists in the Union, compared the confidence which is invested in the doctor to that which is given to the priest. She had been able, she said, because of her Catholic convictions, to help many women to normal childbirth when other doctors had insisted that only an abortion could save the mothers' lives.

Dr. W. H. Gardner, whose studies of Gerard Manley Hopkins' poetry had helped to bring him to the Church, spoke of his concern to help his students dis-

cover the highest literary, moral and ethical standards. He stressed the need of urging university policies that would lead to a clearer recognition of the spiritual values of Christianity.

Speaking as a psychotherapist, Mrs. Joan O'Callaghan said that it was her function to assist persons who suffer from an emotional blocking of their capabilities to regain wholeness of life. In the delicate work of analyzing situations leading to emotional stresses, the therapist can determine the causes and help the patient to remove them. This would enable them to achieve a reintegration of their personalities, she asserted.



During the time remaining before lunch the delegates were asked to join one of the four groups to discuss questions which had been circulated on the Holy Father's message. A leader was appointed for each group to report the findings at the afternoon session. Then children were collected, picnic hampers brought to the dining room, and sandwiches, fruit, cakes and cookies shared among families and clergy. Besides Archbishop Hurley, there were four seminary professors attending the conference.

The afternoon program was devoted to practical means for achieving the mission of professional people. One group, which had been asked to consider the question, "How can the Gospels leaven completely the thought of mankind?" reported that the aim of every Catholic should be a constant living with the Gospels and a referring back to them for guidance. They also recommended that the Gospels be read and studied as a textbook on leadership.

GOSPELS IN PRACTICE

The second group stated that the truth of the mystical body of Christ required special emphasis in South Africa. Affirming as it does the basic unity of all mankind, a living demonstration of this teaching would lead many outside the Church to desire and to accept the faith. Four duties of Catholic professional people were outlined by Peter Hunter, Natal University lecturer and leader of a third discussion group: 1) the example of a lived Catholicism; 2) intellectual honesty, which includes the understanding and appreciation of opposing points of view, even in Catholic life; 3) the need of knowing one's faith; 4) professional competence.

Obviously there had been a ferment of ideas abroad, and Archbishop Hurley referred to this in summing up the conference proceedings. When he termed the meeting "a wonderful demonstration of a desire to know and to live the truths of faith," we knew that he spoke from the heart. Then he suggested the social-inquiry technique of the Young Christian Workers as a means for the Kolbe members to infuse the Christian spirit into their milieu. "You have the impulse to

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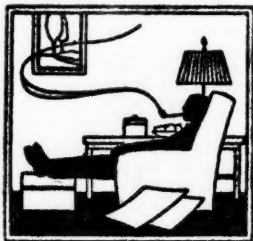
action and the apostolic zeal," he said. "You must be ready to give reasons for your faith. Prepare for the situations which arise in everyday life. Study them, use them, by having the right word ready for each situation which arises."

The mission church rises at the top of the hill, a half mile above the cluster of school buildings. It looks out over the Valley of a Thousand Hills, which are green even in Natal's midwinter. In the late afternoon a purple haze covered the eastern heights.

Our hearts were filled with thanksgiving for the day's graces as we sang the Church's evening song. Many African Catholics from the mission had come for Benediction, and sang the Zulu hymns with characteristic vigor. Archbishop Hurley led the Divine Praises after Benediction in English and in flawless Zulu.

Goodbyes were said outside the Church when the service was over, and our Ford Prefect jostled over the rough mission road onto the main highway back to Durban. When our American friends write to ask us about Catholic life in South Africa, we point to the Kolbe Association and similar groups as a potent factor in preparing lay leaders for the continuing crisis which faces the Church.

FEATURE "X"



Mr. Daws of Phoenix, who gives his vocation as proof-reader on the Arizona Republic and his avocation as bookworm, discusses the connection between loss of faith and ignorance of the riches of the faith.

SINCE BECOMING A CATHOLIC in the summer of 1952 I have become increasingly fascinated, like so many other converts, by the intellectual depth and cultural variety implicit in the faith. And I have also become increasingly aware of the shocking extent to which the implications of Catholicism are lost upon many Catholics.

I am not, of course, speaking as a paragon of Christian virtue, but merely as a lifelong bookworm whose own adult conversion from agnosticism occurred through the agency of several personally significant books. I may perhaps claim to have a more than ordinary awareness of the relationship between religion and reading.

I don't claim to be acquainted with an ideal cross section of my fellow Catholics. Nor do I expect Catholics to be more literate than non-Catholics, though, historically considered, we certainly *should* be. And I certainly do not mean to give charity, that

most important of Christian virtues, a place second to intellectual sophistication.

UNSUSPECTED RICHES

And yet, when all this is conceded, my own experience points to the conclusion that it is a rare Catholic who has developed much appreciation of what our Catholic press—periodical, book and pamphlet press—offers as helps to a fuller understanding of Catholicism. The day when the choice of religious reading matter lay for the most part between abstruse theological tomes and pious little pamphlets is long since past. We have a wealth of books and periodicals to show the Catholic what his faith means in itself and *vis-à-vis* labor, politics, medicine, archaeology, education, literature, the fine arts or what-have-you. There is something for everyone, whatever his profession and personality. Rev. Jerome Breunig's excellent article, "Present position of the Catholic press," in *AMERICA* for February 19 proved that beyond all cavil. Yet it is my guess that at least nine out of ten Catholics are dismally unaware of the riches around them.

This sad truth is brought home with particular force in the case of "fallen-away" Catholics. Without in the least seeking them out, I have encountered a lot of them. Despite the superficial variety of reasons for their defection, I am convinced that in ever so many instances they would never have lapsed had they provided a stronger intellectual framework for their rather tenuously held religious beliefs.

I know I may here be accused of oversimplification, and that a wide variety of factors, personal and social, enter into the phenomenon of apostasy. I don't mean to imply that all of these problems can be solved by handing someone a book. But I do contend that, had good reading been persuasively presented to these wobbly believers throughout their lives, the problem of the fallen-away Catholic would itself to a large extent have fallen away. I cannot prove this, but am convinced it is true.

Let me add that by "good reading" I mean reading appropriate to the *individual*—to his age, education, intelligence and range of interests. I mean reading that will neither bore by its obviousness nor discourage by its difficulty; reading, in short, that will at once satisfy and stimulate.

God's grace, let us remember, can be "successfully" resisted. Even frequent reception of the sacraments, essential as that is, must not be viewed as a substitute for the God-given life of the mind. We must not expect too much from those whose secular and even secularistic training (in the professions, for example) has proceeded at a pace that more or less matched their chronological, physical and intellectual growth, but whose familiarity with their faith and especially the everyday *implications* of that faith stopped short with the bald statements of the Baltimore Catechism.

Let us, instead, realize that what is often called a "loss of faith" is sometimes not much more (as far as appearances go) than defection from a combination

of habit, illusion and unsupported opinion. Anyone who is validly baptized, of course, has the gift of faith. But I am talking about the consciously held conviction, aided by grace, that God revealed certain truths and that for this reason they have to be true.

BUILDING A STRONG FAITH

Where should good religious reading enter in to support this faith? It should enter into a child's life very early, at home, and continue to expand as his mind and interests unfold. And there should be progressively more as the student advances through grade school into high school, and from high school into college or the workaday world. For it is then that faith usually receives its first severe test—either in the striptease culture off-campus or from the prevailing "scientism" of our secular institutions of higher learning.

This is intended only as a modest warning, and not as a blueprint for action. But since I am in complete agreement with the philosopher who commented upon the comparative value of lighting a candle and cursing the darkness, I might add that a good place to begin is (as usual) at home. By judiciously purchasing, reading and then lending, even occasionally, a good Catholic book, you may do more than you will ever know toward strengthening the faith of someone around you, not to mention your own. Even better than this is the

creation of an *active* parish library, no matter how modest its beginning.

At a time when many parishes are understaffed and many religious are overworked, this apostolate of the press must of necessity be largely a lay apostolate. It should be considered quite as important as any of the "regular" parish functions we have so long taken for granted. For unless we can educate Catholics who will, despite all storms, *remain* Catholic, then our churches, our schools and our parochial activities will have to some extent ended in failure.

Medieval schoolmen were well aware that the intellect must be the handmaid of religion. It is indeed heartbreaking that so many Catholics of today, when prosperity and modern printing make the wealth of Catholic literature more readily available than at any time in history, should act as if the life of the mind and that of the spirit were not on speaking terms.

Almost everybody today reads quite a bit, in some form or other. If more Catholics would do even a little regular reading of Catholic books and periodicals, according to their individual tastes, their thinking would harmonize much better with their Catholicism. They would have more Catholic minds. And Catholics with Catholic minds, in my experience, very rarely lapse. It's mostly those who have first let their thinking become un-Catholic who end up as fallen-aways.

WILLARD F. DAWS

London, 1955

Stephen P. Ryan

Like the columnist Robert Ruark I fell in love with London as a very young man, and I heartily agree with Samuel Johnson, who once wrote that "he who is tired of London is tired of life." Certainly, 26 years after my first visit I discovered that the lady by the Thames has lost none of her charm; and, unlike the late Stephen Vincent Benét, I still found more magic in the names of Bleeding Heart Yard, Pope's Head Alley, Wine Office Court and St. Mary's Axe than in "The plumed war-bonnet of Medicine Hat/Tucson and Deadwood and Lost Mule Flat."

Too many Americans get to know only the "sights" of London: the Abbey, the Tower, St. Paul's, Piccadilly and the Houses of Parliament. Certainly the "sights" should not be missed, but there are so many byways which the casual sightseer never enters, so many interesting facets of London life he never encounters.

No American Catholic visitor, for example, should fail to see St. Ethelreda's Church in Ely Place—a

Stephen P. Ryan, on the faculty of Xavier University, New Orleans, is completing a year in Dublin doing research work on the Abbey Theatre.

LITERATURE AND ARTS

charming medieval gem restored to the "old religion" something less than a century ago. And there are the bookshops in the King's Road, Chelsea; an authentic Dickensian chophouse in an obscure alley off Lombard Street in the City; the Epstein "Madonna and Child" over the entrance to a convent in Cavendish Square; the grave of Captain John Smith in St. Sepulchre's Church; and that "other world" of dockland along the West India Dock Road.

The list could be extended indefinitely, but I propose to say something of the less well-known London world of the theatre—less well-known, that is, than the commercial theatre of the West End.

The Arts Theatre Club exists to serve a double purpose: to give a hearing to experimental plays or plays of unusual length or subject matter which would stand little chance of getting produced in

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the commercial theatre; and to produce plays which, while of recognized artistic merit, are for one reason or another refused a public license by the Lord Chamberlain. As a private theatre the Arts is allowed to present such plays to its membership. The seeker after pornography will find no satisfaction at the Arts; that is not the idea at all. The Lord Chamberlain's licensing is likely to be captious; and most of the plays produced at the Arts are of a sort that would not cause a raised eyebrow among the members of the Watch and Ward Society in an American city.

They are plays, however, of importance, well staged and acted. The current production, for example, is O'Neill's *Mourning Becomes Electra*. When I was in London in April I saw the Arts do *South* by the American expatriate Julien Green. It was a magnificent production of an intensely moving play; and the London critics unanimously acclaimed it as finer than the original Paris production of 1953.

The play's setting is a plantation a few miles outside Charleston, S. C., on the night before the bombardment of Fort Sumter in 1865. Against the racial and regional tensions generated by time and place, a personal tragedy of Sophoclean proportions is played out. Denholm Eliot as the young Polish lieutenant in the Union Army gave one of the most memorable performances I have ever witnessed on the stage.

The Arts, as I have noted, is a private club theatre and the British membership is somewhat restricted, but an American visitor may secure an overseas membership at quite a nominal fee.

Since the Middle Ages, the stage has not normally been thought of as connected with church buildings. In the Church of England, however, within recent years there has been a significant trend toward the performance of religious drama in churches. The first performances some twenty-odd years ago of T. S. Eliot's *Murder in the Cathedral*, for example, were actually given in Canterbury Cathedral. There is at least one London church where you are quite likely to be able to witness dramatic performances throughout the year. That is the Church of St. Thomas in Tenison Court, just off Regent Street. It was there that the première production of Christopher Fry's *A Sleep of Prisoners* took place in May, 1951; and it was there this year that I saw Dorothy L. Sayer's *The Man Born to Be King*. To most people, certainly to me, the name of Dorothy Sayers for years connoted Lord Peter Wimsey and a rather superior brand of detective fiction. But Miss Sayers deserted crime and, as the saying goes, "got religion." *The Man Born to Be King* is one of the literary results of her new thinking. It was played reverently and well, but one still feels that as a modern miracle play it is something less than a success. The treatment of episodes from the life of our Lord smacked too much of the Lloyd C. Douglas, Sholem Asch approach for my tastes.

In the more frankly commercial theatre, the big

news in London (and at Stratford) is that Shakespeare pays off at the box office. At the Stratford Festival this season, where Laurence Olivier, Vivien Leigh and Anthony Quayle are featured and where the repertoire includes: *All's Well That Ends Well*, *Macbeth*, *Twelfth Night* and the seldom-performed *Titus Andronicus*, there were nearly half-a-million requests for the 80,000 seats available for the first half of the season. In London, where the Old Vic stated some time ago that it would be necessary for the theatre to play to 70 per cent of capacity in order to be self-supporting, the number of seats booked during the past season came close to 95 per cent of capacity.

The Old Vic's directors this year were Michael Benthall and Robert Helpman. If I have a major criticism to make of the work done there, it is the subordination of the poetry in the plays to the spectacle. The enormous stage may make that inevitable—I cannot say. I saw both *Macbeth* and *Richard II* and far preferred the latter. Paul Rogers' *Macbeth* was too much the cornered gangster in the late stages of the play, and Ann Todd was almost completely inadequate as Lady *Macbeth*. The Richard of John Neville, on the other hand, was, I thought, a most sensitive and satisfactory reading of the role. He is a young man; his career has hitherto been almost entirely restricted to film work, and he has a really promising future as a Shakespearean actor. For example, he speaks blank verse beautifully—few of our present day actors do.

Summer visitors to London will find the Old Vic closed; but there are the delightful outdoor performances of Shakespeare in the Regent's Park. Given a pleasant, clear evening (unfortunately the odds are against you getting one, British weather being what it is), you can relax in a deck chair with a pipe or a cigarette and enjoy such plays as *The Tempest* and *A Midsummer Night's Dream* under the stars. And if it rains, they move the play indoors so you get a performance in any case.

New York theatregoers will have the opportunity, come September, of seeing the London production of Shaw's *Saint Joan*, which has been delighting audiences at the St. Martin's Theatre all winter. The "Maid" is played by the Irish actress Siobhan (pronounced Shivaun) McKenna, who has drawn rave notices from the London critics and deserves every word of the praise that has come her way.

You may or may not care for the play but you will love Miss McKenna. Her interpretation is that of the naive peasant girl, directly inspired by God; and she plays the role not as a French girl but as an Irish peasant with the soft accents of the West of Ireland (she is from Galway). It is remarkably effective, a genuine *tour de force*. New Yorkers and those who will be in New York next winter, I plead with you not to miss her. She brings a vitality and a freshness to the part that will long live in your memories.

I most certainly do not advocate taking a transatlantic journey to listen to the radio; but if you do come to London, be sure to listen to some of the British Broadcasting Company's Third Programs. In my hotel room, for instance, the same night as I had seen Julian Green's *South* at the Arts, I turned on the radio and heard a dramatic recitation by Flora Robson of "A Meditation on the Passion of Our Lord," from Charles Péguy's *Le Mystère de la Charité de Jeanne d'Arc* in a translation by Julien Green.

A typical evening's entertainment on the Third would include chamber music, a play, a reading from the classics, a talk on world affairs by an accepted authority, or a complete symphony concert. And it is all so casual and friendly. The programs never run on schedule. They are always, as a matter of fact, so far off schedule that you can imagine the apoplectic reactions of American commercial sponsors or split-second announcers should they be faced with the same situation. But the BBC announcers adopt a "Well, well, we have 17 minutes to the next program and what shall we do about it?" attitude. What one announcer did about it one night I vividly recall was to read during a 10-minute break a passage from *The Voyages of Captain Cook*.

There is drama of another sort in London, too—of

a variety which you will find neither in the theatre nor on the radio. By all means, go to Hyde Park near the Marble Arch entrance and, after listening to the "crackpots" selling all sorts of ideas from anti-Semitism to Moral Rearmament, go over to the Catholic Evidence Guild Pitch. You will find it a thrilling and worth-while experience. There, just a stone's throw from Tyburn where so many suffered for the faith in the days of the first Elizabeth, you will hear the truths of that faith being expounded under the happier and more tolerant reign of Elizabeth II.

One final word—and this is almost a miracle. You may now get attractively cooked, well-balanced, properly seasoned food in London. Even the most hardened Anglophobe could find little good to say of English cooking, but a new day has dawned. No longer is the menu dominated and adorned alone by "Roast beef, mash, 2 veg." Someone, somewhere has introduced a revolutionary idea into Britain. I found restaurant meals universally excellent—and reasonably priced as well.

If you have been in London before, you will, I think, agree with me that it is one of the most interesting places in the world. If you have not, I envy you, for yours is the thrill of discovery, the discovery I made 26 years ago, one of the most exciting discoveries of my life.

Toward spiritual rebirth

THE DIGNITY OF MAN

By Russell Davenport. Harper. 338p. \$4

"*Svobodai*" was the word which sent the author away from a luncheon with a question burning within him. That was at the close of World War II. The luncheon was one of those fraternizing gatherings when, at the end of the war, the American and Russian troops were drawn up almost face to face. Asked through the interpreter what he thought the war was all about, the Russian junior officer, with a look of dismay at his American questioner, had shot out the answer as if it were too obvious to need saying, "*Svobodai*"—"Freedom!"

How was it possible for this Russian officer, not only with sincerity but with enthusiasm, to claim these goals for the Soviet Army?

That incident and the question it provoked summarized for the author the predicament facing the free world in the middle of the 20th century: How could freedom be preserved if there were no agreement on the basic meaning of freedom itself? What *was* the meaning of freedom?

Last year, at the age of 54, Russell Davenport, poet (*My Country*), journalist (*Life*, *Fortune*, managing ed-

itor), died from a heart attack before he had completed the book which, revealing the depth and breath of his sincere mind searching into the meaning of freedom, reveals him as a philosopher, too. The chapters he had completed, the unfinished one and the fragments were fortunately edited and published by his wife (Natalie Potter Davenport) and some friends who were closest to the author's work.

It had started as a problem which could be framed in terms of nations: Soviet Russia's notion of freedom as contrasted with that of the United States (Great Britain, France, *et al*). It became, as Mr. Davenport explored its underlying roots, a problem of the meaning of man himself. At the roots of our mid-century problem of freedom is not Soviet freedom or dialectical materialism, but what the author calls the "Dialectical Man," who can be found almost anywhere today, even opposed to communism.

The Dialectical Man is no intellectual upstart. He has a heritage of at least three centuries. From the 17th-18th-century epistemological sensists and positivists he has inherited the skepticism which treats all truth as completely relative. From his 18th-century forebears, *les philosophes*, he has received his naturalism and the conviction that the state should be the personification of his personal philosophy of atheism and materialism and the sole origin of his "rights."

BOOKS

From this state he would eject religion and morality (in any form) on the grounds of separating Church and State. Here in the United States the Dialectical Man makes Jefferson, seen through the writings of *les philosophes*, the infallible fountainhead and eternal source of genuine American democracy.

In the 20th century the Dialectical Man acquired a new characteristic: "scientism." Genetically this had been prepared for. In his atheism and materialism the Dialectical Man possessed the principle: there is no existent reality except matter and the forces of matter. This was now put into a "scientific" framework by adding: all knowledge which is objectively valid and valuable is the result of quantitative measurement and mechanical control.

Thus, from the area of discoverable truth the Dialectical Man had removed any spiritual reality or value. The block this creates in his thinking must remain as long as the Dialectical Man is consistent with his own principles. These make it almost impossible for anyone to break through to

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Story of THE FOUR

By Helen \$3.50

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him with evidence for a spiritual reality. The Dialectical Man must, in terms of his own position, categorize as an attenuated obsessional neurotic anyone who acknowledges the existence of God and values of spiritual worth.

The tragedy of the Dialectical Man is that he *feels* very strongly for freedom. Historically, and today, he stands forth as the fearless liberal and free thinker. But what meaning can the Dialectical Man give to human freedom when he must hold that each and every human being is not free but psychologically determined in his every action?

We are, here, at the heart of the problem. Is man, right through to his very core, matter and the product of the forces of matter only? Or is man, at his core, spiritual: a rational being with the awesome gift of free choice and personal liberty, responsible before God and his fellow man for the rectitude and consequences of his free actions?

There can be no genuine freedom for man divorced from these spiritual realities and values, Mr. Davenport points out in the latter part of his book (which unfortunately is briefer and unfinished). These spiritual values make man specifically human, give him his dignity as a person and are the absolutely necessary sources of his basic freedom.

Is there any hope that the Dialectical Man will come to see this? The author thinks so. The same spirit that made America great materially will lead her to a spiritual rebirth. Further, it *has* to be that way or else we shall not survive. The Dialectical Man who is our external enemy will be defeated only if the Dialectical Man, wherever he lives, comes to a genuine knowledge of the nature of man and therefore of the freedom of Man.

JOSEPH D. HASSETT, S.J.

Story of "high seriousness"

THE FOUR RIVERS OF PARADISE

By Helen C. White. Macmillan. 246p. \$3.50

Another interesting novel is here added to the impressive list of the works of Helen C. White. The wide diversity of her historical and geographical interest stresses the truth of her statement: "I have a passion for history and I revel in research." Her latest book again emphasizes her characteristic underlying theme that, in the face of the world's cataclysmic changes and despite the rise and fall of empires, the individual human spirit survives and ultimately triumphs.

The time is the early fifth century, the place is Rome and the chief character is Hilary of Bordeaux, the Christian grandson and heir of a self-exiled pagan Roman senator, on his first visit to the Eternal City. There he is to witness the world-shaking events that finally lead to the collapse of the now decadent and tottering Roman Empire, once the proud mistress of the West.

He is soon aware of the impotence of the Roman senate and its obsequious adherence to the apathetic Emperor Honorius. He is sensitive to the pervading distrust and antipathy of pagan for Christian, and to the blight cast by the ever recurring rumors of moving barbarian hordes. Chaos finally descends on Italy, and the conquering Alaric sweeps through, putting Rome to the sack and its people to the sword.

In this account of intrigue, brutality and devastation Miss White chooses to keep her biggest scenes off-stage and presents them to the ears of Hilary only by messenger or report. However, she creates a sense of urgency and immediacy in such incidents as the compressed drama of Stilicho's execution, the sharp pathos of the destruction of Hilary's home and family, and the dignity of the death of Gaia, who in true pagan Roman fashion chooses suicide rather than slavery. This deliberate brevity of expression removes the temptation to overstatement and preserves a discriminating degree of balance and proportion.

As for Hilary, amid the glare and tawdriness of the Roman capital there hangs over him from the beginning an aura of austerity, faintly reminiscent of the philosophical journey of Marius the Epicurean. From youthful enthusiasm, through suffering and loss, he steadily advances in maturity. And, guided by Pope Innocent in Rome, Jerome in Bethlehem and Augustine in Africa, he finds his future in service to his neighbor and to his Maker.

This slow development proceeds with no penetrating analysis of his emotional crises, no convulsive display of his inner turmoil. Only the effects are there, apparent in a deepening and widening of his spiritual consciousness and horizons.

The non-fictional studies of Miss White concern the metaphysical and mystical poets, an interest reflected in the "high seriousness" of this story. In these dark days of our own age of anxiety, a note of hope is sounded by such a profound belief in the indestructible quality and transcendent value of the spirit of man.

MARGARET KENNY

Hey, You!

A Call to Prayer

By

Rev. Michael Hollings

A virile, blunt and challenging appeal to the average layman really to do something about prayer—both private and public. The first section of the book deals with the why and wherefore of prayer; the second with the example of prayer in the liturgy and the Mass. The simplicity and sincerity which mark Father Hollings' approach and style cannot fail to win a response in the hearts of his readers.

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Two on a crucial problem

UNDERSTANDING TEEN-AGERS

By Paul H. Landis. Appleton, Century, Crofts. 246p. \$3

1,000,000 DELINQUENTS

By Benjamin Fine. World Publishing Co. 377p. \$4

Book No. 1 is a mélange of psychological advice that aims to produce well-adjusted young people. It suffers from the lack of a clear concept of just what young people are to be adjusted to.

Youth guides are urged to get rid of "outmoded and unnecessary concepts and taboos." We are told quite frankly:

The average parent who understands something of the complexity of human experience in an urban society is likely to have relatively few moral definitions that are arbitrary. His morality fits particular situations, rather than being a set of absolute rules.

Then parents are warned by the author of the danger of inculcating

... a simple formula for meeting each new situation, something that will tell [the children] "this is right, that is wrong; this is good, that is bad."

The trouble with such formulas is that they tend to be "rigid" and "life is not that way."

A formula of morality that does not permit the individual to adjust to his times becomes a tremendous burden rather than a guiding light.

Teen-age problems, we read on the jacket of this book, have been one of the author's main research interests. We are sorry to find this present fruit of his research unsatisfactory. Like so many of its kind, this book is aimed at bewildered parents. It won't unbewilder very many of them, we fear.

A sane, readable, well-rounded book on juvenile delinquency is hard to find. Dr. Fine has given us one in this meaty work. It is in sharp contrast to the book reviewed above.

At the outset we get a good view of the problem itself, with enough statistics, newspaper headlines and illustrations to convince the comfortable reader that a mighty uncomfortable crime wave is mounting among a small but rapidly growing segment of American youth.

"What does delinquency mean?" the author asks. After several trial definitions and case-histories, he reaches the conclusion that the question should be "What is a juvenile delinquent?" The answer is that he is "... not simply a thief or a murderer or a vandal; he is a troubled human being who steals or destroys as a result of pressures both within and without."

That does not mean the author rules out free will or takes a deterministic view of crime. He does not. But he rightly emphasizes those social and psychological forces which are making juvenile delinquency a special problem today.

Starting with the home, Dr. Fine points out that the first six years of a child's life are the most important for laying the foundations of character. It is precisely here that Dr. Fine, who is education editor of the New York Times, shows his ability to capitalize on his journalistic training by summarizing in a readable way the highlights of modern social and psychological research.

He illustrates the primary importance of the mother-child relationship for the emotional stability of the future juvenile and the subsequent important role of the father in establishing a pattern of respect for authority which the youngster can carry with him outside the home. The cases reviewed are again apt, and one cannot escape the conclusion that it is primarily to the home that one must look for the remedy of delinquency.

In a chapter on "Physical and Moral Roots" we see the hazards of a constantly shifting milieu as well as the confusion engendered in the young by the "variety of moral views" that "spring up and exist side by side in the same neighborhood."

Should we cure delinquency by the woodshed method, by swift and exacting punishment that lets the young rebels know that society will stand for no more of their nonsense? "The child does not need a flogging as much as he needs understanding," Dr. Fine gives this considered judgment in spite of his awareness of the lusty opposition of the stop-coddling-juvenile-delinquents school. He believes that the woodshed technique may be valuable or even necessary in some few instances. But rearing it into a general philosophy can do more harm than good.

The well-known works of Eleanor and Sheldon Glueck indicate that potential delinquents can be spotted at an early age, say from six to ten years. Dr. Fine's own studies back up this conclusion. With properly qualified teachers in the schools and

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a good sprinkling of expert counselors to assist them, a good job can be done in forestalling juvenile delinquency. With the collaboration of parents the schools have a big job to do in salvaging children headed for a career in crime. Some successful guidance plans of this type described by the author prove that it can be done and that it works.

The police, the courts, the reform schools, all come in for extended comment in separate chapters of this information-packed book.

Dr. Fine does not devote much space to the role of religion in the life of the juvenile delinquent but what he does say is to the point. He quotes Msgr. Thomas F. McNamara of the Catholic Boys Guidance center in Boston:

Inculcation of respect for authority in the home, state and school, omitting respect for God, the source of all authority, is a job only half done. Spiritual therapy builds personal responsibility and personal worth as does no other factor in the aggressive and the immature.

This reviewer does not know of any book for the general reader that gives such a broad and sensible picture of juvenile delinquency, its many causes and possible cures.

GORDON GEORGE

Pot-pourri

This series of brief notices may serve to call attention to new issues, some handy reference works, and other books of a type we do not regularly review. Pocket-size books become a problem. There are so many really good ones, either reprints or originals, that we could easily fill our columns with notices of them. We shall try, from time to time, to mention some outstanding ones.

A pocket-size *New Testament* is issued by the Catechetical Guild Educational Society, St. Paul, at 50 cents. It is the Confraternity of Christian Doctrine version and bulks 480 pages. At the same price, the same society offers *This Is the Faith*, a course in theology for laymen, by Rev. Francis J. Ripley. The 415 pages are a mine of information.

Twenty years after the death of Chesterton, Sheed & Ward have inaugurated a uniform edition of all his works. It is called the "New World Chesterton." Two titles have already appeared, *The Flying Inn* (\$3.50) and *Robert Louis Stevenson* (\$2.50). They are nicely bound and most legible and will delight any GKC fan.

Two picture-surveys may be of interest, though their titles make them

sound more pretentious than they really are. *What Is Democracy?* and *What Is Communism?* are both edited by Richard M. Ketchum (\$2.95 each), and carry a foreword by Grayson Kirk, president of Columbia University. The pictures are more valuable than the text, which tends to oversimplification and—when discussing "The Roots of Democracy," for instance—to religious indifferentism.



Two other picture-studies are worthy of mention. The first is a collection of really striking photos—503 from 68 countries—dealing with *The Family of Man* (Macro Magazine Corporation. \$1). This was the famous collection that was arranged by Edward Steichen for New York's Museum of Modern Art. There is no doubt that the collection is magnificent, but there is an inescapable atmosphere of hopelessness and frustration about the whole, perhaps because of the emphasis of man's inhumanity to man. The second book is the picture-story of the life of Winston Churchill (Rinehart. \$5), edited by Randolph S. Churchill and Helmut Gernsheim.

Two in the field of literature commend themselves. The first is Francis X. Connolly's extremely comprehensive *The Types of Literature* (Harcourt, Brace. \$5.75). It contains generous and often very unusual sam-

ples of the short story, the novel, poetry, the drama, essay and criticism, with introductions to each section and very suggestive study-discussions. The tremendous scope of the work will be revealed by even a cursory glance at the index.

Ten Centuries of Spanish Poetry, edited by Eleanor L. Turnbull (The Johns Hopkins Press. \$5), is a beautiful book, both in its format and its contents. It is "an anthology in English verse with original texts," and some of the translations seem most felicitous, especially those by the poet Roy Campbell. Here is a fine chance to meet some of the marvelous poetry of St. John of the Cross, among others of the great Spanish poets.

One of the most sumptuous art books in many a moon is *Monuments of Romanesque Art*, by Hanns Swarzenski (U. of Chicago. \$25). Its subtitle is "The Art of Church Treasures in North-West Europe," and the beauty of those treasures is breathtakingly spread before us in the excellent photographs. The price is high and will put the book out of the reach of the general reader, but anyone interested in the subject ought to know about this superb book, so that he can at least consult it in the library.

REV. JOSEPH D. HASSETT, S.J., is head of the Department of philosophy in the Fordham University School of Education.

MARGARET KENNY is teacher of classics in the Kensington High School, Buffalo.

REV. GORDON GEORGE, S.J., is an associate editor of AMERICA.

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THE WORD

Once more, at this time, the multitude had grown in numbers, and had nothing to eat. And He called His disciples to Him, and said to them, I am moved with pity for the multitude Mark 8:1-2; Gospel for sixth Sunday after Pentecost).

St. Mark's account of the second multiplication of loaves and fishes, a chronicle which makes the liturgical Gospel for the sixth Sunday in the Pentecostal season, revolves carefully around three different groupings of people, or, in more exact terms, around three distinct physical or moral persons. The primary Person in the narrative stands alone and unique, of course: Christ the Incarnate Word, the Redeemer of mankind. Next we hear of the disciples, the privileged, chosen handful of men who always, as in the present instance, closely surround the august central figure, who are His confidants and agents. Then there is the *turba multa*: the crowd, the common folk, the *multitude*.

As we read a Gospel such as this one, and, indeed, as we read many another evangelical passage, we are struck by a certain atmosphere or attitude centering around that *multitude* which in every sense so crowds the inspired pages. The *multitude* of the Gospels is neither the "mass of damnation" obliquely mentioned by St. Augustine nor the "uncouth vulgar" so heartily detested by Roman Horace. The Gospel mob—saving only that frenzied, unhappy lot who sadly figured in the tragic denouement—is never actually a mob at all, and the evangelical crowd cannot even be regarded as supernumerary. It is frequently (as here) treated as if it were the important part of the story.

The situation is curious and possibly unique in literature. Clearly, the four Evangelists entertain not the slightest illusion with regard to people in the mass. Yet, as clearly, these inspired historians have imbibed some of the essential, fundamental posture of their divine Master with reference to what He would never have called "the great unwashed." *I am moved with pity for the multitude.*

Now the special point about our Saviour's boundless compassion for the common man is that His unfailing concern springs not from a condescending tolerance, for Christ in the

Gospels is never condescending, never patronizes. The astonishing truth is that Christ Jesus manifestly *loves* the myriad people who surround Him and pester Him and cadge from Him and occasionally push and haul Him a little. It is noteworthy in the highest degree that though the Gospels record a really scorching denunciation by Christ our Lord of His avowed, implacable enemies, together with assorted instances of biting corrections addressed to His disciples, there is no sign of a harsh or castigating word directed to the *multitude*.

The burden or direction of these somewhat random reflections may be easily declared. Is it not astounding that the Catholic laity, who, religiously, are more or less the modern equivalent of the Gospel *multitude*, vaguely harbor the notion that the warm, mighty love of the Sacred Heart goes strongly out to Popes, bishops, priests, nuns, religious brothers, Thomas Merton and Jesuits, but is only mechanically and absent-mindedly extended to the rank and file of ordinary, average, unclerical and therefore undistinguished men and women? Would it not be passing strange if Christ the Brother of us all should have changed so very radically in a couple of thousand years?

Here are a pair of texts for a layman's meditation. *What Jesus Christ was yesterday, and is today, He remains forever. And, I am moved with pity for the multitude.*

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THEATRE

ALMOST CRAZY, produced by John S. Cobb, is a glue-and-thumbtack job rushed into the Longacre for the summer trade. The sketches, lyrics and music were written and rehearsed in six weeks, give or take a few days; and the show opened cold on Broadway without the usual shakedown run on the road. It is not surprising that there are places where the glue failed to stick and the cardboard shows through the tinsel.

The shoddy construction, however, is partly concealed by a facade of pretty and vivacious young ladies, some of them as appealing to the funnybone as to the eye. The cast also includes some stalwart young men who between theatrical engagements should have no trouble finding employment modeling sports wear and swim suits. Most of the boys and girls have

dulcet voices, down the melody and no stars, the producers step in and merge stints, and practically company

William dance number directed Lloyd costumes mons. Lev. Though named as and music were Jam and Robe the major Nelson, Shelton, musical ch

Neither performed sketches a few have finished, a writer before point of his lacking in ren of mel exceptions

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dulcet voices and nimble feet and endow the show with a plenitude of melody and agile hoofing. There are no stars, big names or specialists in the production. The featured performers step right out of the chorus line and merge with it again after their stints, an arrangement that gives practically every member of the small company an opportunity to solo.

William Skipper supervised the dance numbers, Christopher Hewett directed the sketches, John Robert Lloyd designed the settings, and the costumes were styled by Stanley Simmons. Lew Kesler was over-all director. Though more than a dozen writers are named as the authors of the sketches and music, the principal contributors were James Shelton, Hal Hackaday and Robert A. Bernstein, who wrote the majority of the sketches, and Portia Nelson, Raymond Taylor and James Shelton, who are given credit for the musical chores.

Neither the writers nor composers performed their tasks too well. The sketches are jerry-built, and all but a few have the appearance of being unfinished, as if snatched off the typewriter before the author reached the point of his story. The songs are totally lacking in originality and almost barren of melody. There are a few happy exceptions among the sketches. "Fort

Knox, N. Y.," which might be called a skit without words, is the best. "This Is a Living," a travesty of giveaway radio programs, "Down to Eartha," an impersonation of Eartha Kitt, and "I Thought So Too," a little satire of the TV panel show "What's My Line?" are generous sources of merriment.

The actors who shine are Kay Medford, Karen Anders and Betty Colby. Miss Medford is droll as a faded movie star, Miss Anders has a touch that lends style to the mediocre songs assigned to her, and Miss Colby has a way with either a song or a dance.

Babe Hines, who cannot be included among the new faces, exhibits the finesse of her experienced hand by investing three humorless songs with enough humor to delight an appreciative audience.

While too obviously sleazy in construction, *Almost Crazy* is smooth and polished in performance, thanks to the efforts of the hard-working, hopeful young actors. THEOPHILUS LEWIS

FILMS

THE SEVEN LITTLE FOYS falls into the category but not the tired formula of the film-musical biography. It is unusual, though on the heels of the Ruth Etting story not unique, in its apparently honest and often less than flattering appraisal of its leading character and in giving Bob Hope, for almost the first time in his screen career, an opportunity to play a part other than his comedy self.

In the movie Hope appears as Eddie Foy, a vaudevillian who, about forty years ago, established some kind of record for the number of bona fide family members he introduced into his act. Foy, at the beginning of the film, was single, off-stage and on, and proud of it. Then he fell in love with an Italian ballerina (Milly Vitale) and married her despite his predilection for single blessedness.

Seven children were born to the couple but, what with the arduousness of traveling the Keith circuit and his lingering attachment to his bachelor habits of life, Foy never developed more than an extremely casual sense of parental obligation toward his children. When his gentle and self-sacrificing wife died of tuberculosis, the father was left with a rebellious set of young hellions (aged roughly 4 to 14), who were virtual strangers to him. In desperation he trained them to join him in the act, where he could keep an eye on them.



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According to the film, and also, reputedly, to the historical record, the Seven Little Foys as a performing team compensated with raw courage for a spectacular lack of talent. Certainly their vaudeville debut, as staged by director Melville Shavelson (who also collaborated on the script with producer Jack Rose) is a masterpiece of unintentional comedy.

And as time went on, they improved so little that their father was able to beat the rap on a child-labor statute forbidding the training of minors in singing and dancing for theatrical purposes. He demonstrated to the judge's satisfaction that his children's performance did not honestly merit the designation of singing and dancing.

The film in any case is a lively reconstruction of a unique show-business phenomenon, and is a heartwarming account of a father's belated "love affair" with his children. Its human relationships have a ring of genuineness and its youngsters spill over with an unstudied and rather appalling vitality uncommon to movie children.

Perhaps the high spot in the Technicolor and VistaVision proceedings is a "hoofing" and friendly-insults duel performed by Foy and George M. Cohan (played on a "guest appearance" basis by James Cagney) at a Friars' Club dinner. Scattered throughout are a few mildly typical Hope ribaldries which preclude a blanket recommendation for children. For some of them and their elders, however, it should prove harmless and expertly diverting movie fare. (Paramount)

PRIZE OF GOLD consists of some exceptionally well-done parts hopelessly vitiated by a pair of unpalatable and inadequately motivated premises. It concerns an American Army sergeant (Richard Widmark) stationed in Germany, who determines for altruistic reasons to hi-jack a shipment of recently recovered Nazi loot in the form of gold bullion. The object of his extra-legal philanthropy is a home for orphaned war victims in desperate straits whose only other chance for survival (the picture implies) lies in the youngsters' teacher (Mai Zetterling) selling herself.

On the script's terms, neither the sergeant's sudden descent into crime nor the melodramatic plight of the heroine and her charges rings true. Nevertheless, as directed by Mark Robson, the planning and execution of the hold-up and the unfolding of its unforeseen, disastrous consequences, purvey a combination of physical suspense and multi-level moral insight which packs a dramatic wallop even in its unsatisfactory context. (Columbia)

MOIRA WALSH

CORRESPONDENCE

Catholics in adult education

EDITOR: I have just read Sr. Jerome Keeler's article in the May 28 AMERICA on "Adult education in a free society." I feel that the editors have done a real service to the cause of adult education by publishing such an excellent article.

What Sr. Jerome says about Catholic adult educators not being as active in the Adult Education Association as their importance to the movement would warrant is perfectly true. The policy of the AEA, however, is not to push itself on people, but to extend open arms to them when they are ready. We should heartily welcome greater participation by Catholic adult educators and hope that they will accept Sr. Jerome's challenge.

I am certain that adult educators in general would welcome the "spiritual leaven" that Catholics would bring into our fold, and I honestly think that Catholic adult educators would also profit from the services and fellowship of the AEA. As you can probably guess, Sr. Jerome has been an active and valued member of our association. We would give a lot to have many more like her.

MALCOLM S. KNOWLES
Administrative Coordinator, AEA
Chicago, Ill.

Collegiate censors

EDITOR: Your editorial of June 4, 1955, "Censorship tiffs in college journalism," has interested me very much. I fully agree with you that in principle the university should exercise the final right of censorship over what the school paper publishes.

This principle, however, is applied by certain college administrators in such a way that the school paper is practically reduced to a glorified calendar of events. Instead of giving the students an opportunity to develop their journalistic abilities, faculty control effectively stifles all originality and creativeness.

Many people wonder why there are practically no Catholic literary giants on the American scene today. This excessive control of student initiative by Catholic colleges is certainly one of the reasons. If anybody wishes to check these facts, I suggest that he read a Catholic college newspaper and compare it with a publication such as the *Iowa State Daily*.

PAUL BÖDY
Omaha, Nebraska

Lambs and ivy

EDITOR: As one who has studied in both Catholic and non-Catholic colleges, the article by Fr. Davis "Should Catholic lambs eat ivy?" (AM. 5/21) held great interest for me. I, for one, can say definitely that a Catholic student is short-changed when he attends a secular institution, whether he realizes it or not. . . .

If some of the high-priced tuition paid by Catholics to non-Catholic colleges were contributed to the furtherance of Catholic higher education, perhaps Catholic colleges would exist where they are now lacking and existing colleges would have improved facilities.

EDWARD F. CONNOR
Chicopee, Mass.

EDITOR: It was with considerable interest that I read Fr. Davis' article. As a former lamb, exposed to the multifarious dangers of "subversion" at a non-Catholic college, Harvard in fact, I should like to comment on this essay. . . .

What troubles me is that Fr. Davis' article has equal application to the participation of Catholics in any activity not directly controlled by the Church. The Catholic boy or girl leaving high school and taking a job is exposed to sensational tabloids, brutal comics and the secular atmosphere and frank discussions found in factory or store.

Are we willing to expose our youth to society, or is the ultimate objective a rigid control of all intercourse with non-Catholics? Have we so little confidence in the vitality of our beliefs and the strength of our faith that we shrink from the competition of ideas inherent in our society? Fr. Davis' article suggests that his answer is "Yes."

CORNELIUS F. KEATING
Staten Island, N. Y.

(Despite Mr. Keating's suspicions, Fr. Davis' answer to the question is a decided "No." A thousand reasons urge Catholics to participate fully in the political, cultural and intellectual life of contemporary society. Precisely in order that they may be able to do all this as mature Catholics, the Church strongly urges her youth to get their undergraduate training in Catholic institutions of higher education. This distinction would seem to be obvious enough. Ed.)

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